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## ➤EDITORIAL NOTES.◀

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**A Continuation of our Symposium.**—We publish in this number, under the head of "Contributed Notes," two contributions to the Symposium on the Old Testament in the Sunday School, which arrived too late for publication in the March number. The names of Bernard Pick and Talbot W. Chambers are known to all Bible students. These writers have done much to help those desiring to know better the meaning of the Divine Word. Their words are worthy of careful consideration. We believe that this question is an important one. While much may seem already to have been said, much still remains.

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**Is Rawlinson a Reliable Authority?**—In *The Athenæum* of February 14, there appears a review of Canon Rawlinson's late book "Egypt and Babylon from Scripture and Profane Sources." The book, as those who may have seen it know, consists of extracts from the Bible and of translations of Assyrian and Egyptian inscriptions. These inscriptions are intended to throw light upon difficulties in the biblical account. It will be seen at a glance that such a book, if reliable, is one of great value. But if unreliable, what is it worth? The writer of this review criticises the book unsparingly. It is, he says, full of glaring errors. Rawlinson's attempt to make "Babel" mean either "gate of God" or "confusion" is an effort to pervert philology. The translation of a line supposed to contain a reference to the confusion of tongues, "he gave command to make strange their speech," instead of "he made strong the decree, he annulled their counsel," is an example of the inaccuracy of the book. The critic is particularly dissatisfied with the notices of Babylon in Daniel. Rawlinson's view, that "we have a considerable body of Babylonian history in this so-called prophetic book" is treated as erroneous, since "Daniel was not written under the reign of Nebuchadnezzar II., nor even by a man who knew much about the times of this king." That part of the book which is devoted to Egypt suffers at the hands of our critic in a similar manner. His closing words are: "The material should have been more carefully selected, the mistakes of earlier writers should have been corrected, the facts on both sides of a case should have been stated."

Now the question arises, and it is a question in which all who desire to know the truth are interested, is this book so full of errors, so misleading, so valueless? Nor is the question one of slight importance. Every Christian student believes to-day that from Assyria and Egypt there are coming a multitude of facts to corroborate the truth of the biblical narratives. Commentators, when they come to an unintelligible passage, do not now force a meaning upon it. They say, Let us wait; perhaps some light may be thrown upon this from the monuments. In our age, the great source of Bible help, so far as unsolved difficulties are concerned, is Oriental history and philology. One of those who have stood up most valiantly on the side of so-called orthodoxy has been Canon G. Rawlinson. If, however, in this book which claims to establish the truth of the Bible from outside sources, there are to be found false philology, misstatement of facts, and